

Sept 21st 1864

R.R.M. a Service to the State -

Train 10:00 AM

Yesterday we spoke of some of our  
funding principles & how they should  
influence us individually. Such  
times are days when we feel that we  
are all due to the Community, if only  
for the sake of our men who have fallen.

Many schemes are being tried  
for the bettering of the nation, & we  
are hardly begins to see results more  
of us are painfully anxious to do  
something in which the State will  
be the better if only inspired & for all  
~~R.R.M. a Service to the State~~  
we have received.

(unpublished)



~~This universality of mind capable of dealing~~  
~~with knowledge in its true kind, knowledge~~  
~~of God, chiefly from the divine nature, knowledge~~  
~~of man, from his education, character, and~~  
~~knowledge, of the material world, science~~  
~~and art, <sup>and</sup> ~~well understood~~ <sup>is</sup> ~~in the~~~~  
~~same appears to be a universal possession~~  
~~& every one should have the joy of manifest~~  
~~instructs that such knowledge <sup>may</sup> ~~be~~ <sup>of</sup> ~~the~~~~  
~~find in the other hand, some body <sup>may</sup> ~~be~~ <sup>of</sup> ~~the~~~~  
~~will excel in academic knowledge whether mathematics of~~  
~~engineering or scientific. By all means let - But the~~



their opportunity. I shall always want  
mathematicians & philosophers. I ~~shall~~  
~~have no objection to~~ But I will have their  
claims too. The stability proper to persons  
who have read widely ~~if not very~~ widely, claims  
belong to us all. At the present time it does  
belong to the professional & upper classes &  
public school men, <sup>in example</sup> ~~in fact~~ who, whatever  
may be their short-comings, make themselves  
felt - when they are to do a good deed of the world's  
work. Some influence the playing fields  
of this, anything but their school work felt  
credit for this admirable stability. But  
suppose that after all their immediate  
studies have a tendency to make everything  
I am worth doing even when they are done  
with <sup>all credit</sup> ~~no credit~~ or profit; suppose that a sense of  
duty impels the educated classes, & the  
lowermost insignificant personal claims are  
they are subordinated to the claims of  
service. Why then is the very spirit of  
want to see in all classes of our  
country men & the church, every  
possible way to such a temper of mind is  
through liberal education.

I am particularly glad to be invited to speak  
(through our honored Hon. Sec.) to the members of  
the London Branch of the R.W.B. at this juncture,  
a most important one educationally not  
only for our Society but for the nation & the world.

We have all heard tremendous of educational  
reconstruction which possibly affect us  
as does the rumble of London traffic - we  
do not analyze <sup>the road</sup> nor consider what it all  
means. Let me invite you to fix your

earnest attention to the question of education  
en bloc, because the R.W.B. is now being  
called upon to play a distinguished part in

the upbringing of the coming generation:  
I am not speaking now to members  
of this our children but of the education  
of the country, in which we are required to  
give a lead. We may say with the prince  
in 'Rascals' "How the world is to be 'ruled

"peopled" but educated" is not only  
~~concern~~ <sup>concern</sup> ~~concerns~~ <sup>concerns</sup> not to the young: that  
has been our attitude in the past, even  
ours as a Society; but great things have  
happened to us: it has been found that our  
R.W.B. way of educating our children is

capable of being used with incredible effect on  
children of all sorts & conditions. Things that  
have not been done before since the world  
was are now done through the movement  
which <sup>we</sup> are 'in.' Our Am. Sec. could  
take a marvellous lot of children of the South,  
of ~~out~~ a big northern town; he could members  
of our executive committee; our org. Sec.  
could unfold a lot which should hold us  
for days on end. We need not be afraid  
that such letters would leave us cold; no.  
education is a vital thing whose pulse we feel.  
+ we can no more listen coldly to the tale  
of real education than we can ~~to the tale~~ <sup>down</sup>  
of Florence Day. What is of John Dewey, or any  
other of our benefactors. You are all on body.  
There is no man that only a philanthropist  
or a philosopher here others has given much thought  
to the matter? For the same reason that things  
to machinery, I  
a great cotton mill is wonderful part of things,  
the wonder tales as we in duty are how we  
are chiefly, aware of our brother's voice & soul.  
Our education in all classes of society, the  
become mechanical with little inklings  
of interest; the results are remarkable but  
not interesting; examinations are worked for  
+ candidates pass with distinction; a second



To understand the good its doing, I applied for a  
place in as good a letter as any one need  
write; people all the people in education,  
a certain point but one not as they would  
say themselves "the better of it." Education  
has failed to bring to any class of society  
new interests, new mental enjoyment,  
aesthetic pleasure, elevation of character,  
principles of conduct. A further & further  
of the upper classes try to make up for  
the defects of their education in these  
respects but not always with much  
success. Some went with friends to  
dinner at the house of a young man who  
had built a reputation on Keats. He  
looked up favourite poems to I read  
for a feast of early printed talks. Keats  
had been a great collector. I had seen  
editions & many commentaries & was  
absolutely blank to any remark about  
the poems themselves. Apparently he had  
not read Keats at all but only collected?  
The education as given at its best, makes  
such an attitude of mind possible.

Let us think of our Society as one of the  
'Services', that is, to the State; an idea  
we are all feeling after. "Save the country"  
appeals to all. What can we do?

Absolutely in first service to the State is  
to present it with good citizens, and  
lots of schools nearly all families, as  
its intention. at any rate labouring  
towards that end.

What are the qualities that just  
make a good citizen? How far does  
a R.R. child exhibit them? how  
may you conveniently think of the  
children here for R.R. childrens heads  
their generally traits, exhibit a certain  
dark mark by which they may be known.  
A mark composed of a number of outward  
markings: One of the audience suggested  
'Integrity' as one of these; you all know  
how strong to your children as about this



examinations; how free they are from  
 slippery ways, they know as they should know  
 & are quite simple about the matter.  
 These children do not carry on such  
 or transgress in any of the venial perils  
 ways common among school children. Is  
 not this attitude which we learn of roughly  
 an integrity just what we want in our  
 citizens of all classes?

Again, the absence of self-consciousness,  
 self-conceit, vanity, display, has been  
 noticed in these children (who are  
 simply average school children). These  
 are qualities that should make a citizen  
 put his duties before his rights, & more  
 more, should not such citizens be  
 an asset to any nation?

This audience has been struck by their manner  
 & bearing, & what could be said  
 desire more than citizens who they  
 do know is that knowledge (as indeed

most of us do).

27 November 1911

There is a singleness of purpose & motives about them which augurs well for their future as citizens & that promises another kind of purity about which we are all a little anxious, which is best ensured by a well nourished & active mind. For Satan finds some mischief still for idle minds, to do.

Another asset - afforded to our <sup>mentally</sup> children is the ~~power~~ of instant, absolute attention, what is called concentration. Think what it would be to the head of a house or a factory, a ship, or a department to have of fixed intelligent - attention given to every instruction! - as all of us in one way or another, but the capacity to serve is dependent on the habit of concentration.

Now we claim that all these many more of the properties of a good citizen

Appropos 10

depend on due nourishment with fitting knowledge. Let me repeat, knowledge is, (to offer a stumbling definition) is.

Information touched with Emotion;  
if I may adapt-Matthew Arnold's definition of Religion. In his view it is not only literature & art-offers children or pabulum they require: What can feel emotion over, & compendium, however praiseworthy?

But literature, whether in the form of history, poetry, romance, scientific treatise, nourishes the soul, & with all the world in one scale & a single soul in the other, the soul holding the world ticks the beam.

A good citizen must know about the laws of his country, the means of administration, how the constitution of his country has developed - the things



27/12/1886

He must learn from a pretty wide  
reading of history - English, European,  
French, Ancient - the stirring tales  
of the services rendered to their countries  
of great citizens throughout the ages.  
Not only reads, but sometimes keeps the  
bridge in the hours days of old with  
secret resolves & dreamy eyes.

Perhaps the first business of  
a citizen is to be self-supporting, or at  
least to be recognised as such. He should be  
- to continue -  
brought up to learn his living, it  
may be by administering his own estates  
or by more direct service, then  
we are content to let his self-support  
duty end! But indeed this is only  
the beginning: think of the people who  
lose us by their inanity - see us  
by their flippancy & the trivial nature  
of their pursuits. We let us a page  
on which to hang an idle hour, and

i713apneu56

Add this to Miss  
Mason's second article

27/12/1910

be shall use there are other ways of  
supporting himself which a citizen must  
practice besides that of putting his own  
bread & butter,

The mind is inexorably brought to life,  
in its demand for daily bread; we must  
recognize this fully, & therefore so many  
of our old or middle-aged people become  
nervous, & nervous + incapable of sharing  
the intellectual interests of their children.  
The ~~common~~ <sup>people</sup> citizens in whose brains  
he has had a part - has had <sup>many of</sup> his <sup>immense</sup> <sup>immense</sup>  
emotions stirred by his "lovely books," "lovely  
books"; & the emotions of the moment  
has translated the ~~smooth~~ <sup>has translated</sup>  
the facts of history, travel, science, the laws  
of poetry or tragedy, into vital knowledge.  
That is the ~~reason~~ raison d'être of  
navigation; the reader <sup>reads</sup> <sup>reads</sup> <sup>reads</sup>  
what he has read & looks at it; & in  
this looking his emotions become free.



The Greeks recognized two emotions  
by the stirring of which tragedy should  
educate the people; but we try not only  
to purge the soul but to interpret it  
by pity, tenderness, awe, reverence,  
delight in beauty, noble emulation  
in heroic action. The hundred impulses  
that play on the mind (or soul) ~~in~~  
— by this play, drawn from the ~~background~~  
we ~~have~~ receive in literary form not the  
knowledge by which we live.

In ~~seeing~~ <sup>seeing</sup> the children know  
good books, & plenty of them, as secure  
a delightful field of thought & discovery  
of interests for <sup>his</sup> after life. The child of the  
'Hill' in the hamlet grows up with the  
common possession & this is ~~delightful~~  
good fellowship <sup>is</sup> secured.

The high moral standard, the concentrated  
attention of school days, or even the

27p15p12

There are latens for each hood, + master  
+ man are alike blessed.

We have tried to show how pictures +  
music, birds of flowers, + trees, proper  
local history + geology, the atmosphere  
of pure men - what village is there

(What's this not - bread one pure man?)  
take the "Poor Room" or hall. The dream may  
public reading? The dream may  
listening exercises, dance + song, many  
all become, some, some delights, all

The joys of the village community.  
A village hall + the Carnegie library  
on all that <sup>colleges</sup> ~~colleges~~ bring to up in  
our schools require to make them

is every sense, mental, moral  
physical, self-supporting citizens.

We have seen how our teachers  
will leading, appears to take a bath. Plus  
+ let the children's minds have  
free play: so if I may make a  
suggestion, it is better to indicate

E. J. P. 13<sup>th</sup>

these educated villagers & townsfolk  
what is open to them in the way of  
intellectual life. Then to use leading  
strings, get up plays for them, lay  
ourselves out to amuse them in many  
indirect ways; the hamlets - many invite  
the hall to take part in singing at a  
concert; ~~the speaker~~ <sup>present character</sup> in a play is the  
like, but the village community  
should organise its own pleasure,  
on the basis of healthy living, perhaps.  
But we have tried to indicate for  
its indoor & out-door life.  
You will not say this is only

for posterity, - "What has posterity  
done for me?" as a matter of fact it  
will live for posterity, & that is the  
business in the world. But we will  
not have to wait for 'posterity' -  
grow up. What the children learn  
the parents learn & delight in; the



27p19m25

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The field is already white to the harvest.  
An apt. nucleus is the village school; already in two or three cases has a Parents' Association been set up. Coming to Mrs. Franklin's initiative, But vulgar clubs, <sup>village</sup> ~~institutions~~ + the like are widely spread & perhaps we may be allowed to introduce a more intellectual element into their working, esp. giving lectures, providing concerts & the like & encouraging the people to be their own purveyors - on <sup>their</sup> ~~their~~ lines!

A full life makes for content & happiness + thus for the stability of which the nation is in sore need, all very well, say you, in Utopia! but what of our unhappy country when incessantly ~~by strikes~~ is continually interrupted by strikes, called off every 3, 4,

27th August 1856

Whomical reasons? Education as an  
inter-pret - it - is the only remedy,  
if we have but to read of the better  
wrong, which ~~led to~~ issued in the  
cheerful note in Disraeli's 'Sybil'  
for example, to be assured that the  
people must hold in their own hands,  
an instrument of redress; but education  
should ensure that this benefic  
implement shall not be ~~called~~ handled  
impulsively & hastily. What the League  
of Nations should do to hinder & regulate  
wars, that I believe we of this or  
magnificent society - may do to  
hinder strikes; the educated classes  
do not strike. Educate the nation  
& if strikes come, they will be few &  
well considered by balanced minds; no  
strike will be called without long & general

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deliberation; we shall have secured the  
basis in <sup>relation to</sup> social upheavals that no degree  
of nations aims at in the prospect of war.

But - educate, educate, educate,  
is the watchword of the day; is what does  
we of the world diggers? <sup>chief</sup> In two ways.  
Equal opportunity for all, is the ~~sanctity~~  
of the State; this is no new thing;  
in countries where there is no hereditary  
aristocracy like China & Turkey, it  
has been the rule for many ages. The  
Roman Church which is based on  
being democratic <sup>(so ecclesiastic?)</sup> has always offered  
unlimited opportunities for the liberty  
according to -

"The good old rule, the simple plan,  
Let him take who has the power  
And let him keep who can," -  
A rule as applicable to States of the world



27, 20, 18, 17

as if the pocket; the demagogue,  
the socialist; the Bohemian or the  
outcome of an education crunched  
as it were by mind-force.

We spread education, not for the <sup>only</sup> fit,  
but for all, ~~small~~ <sup>small</sup> perhaps, even the <sup>2</sup>  
backward child; we claim  
to send out contented citizens, capable  
of a right-judgment in all things,  
religiously, morally, socially,  
physically fit to take their due part  
in a happy ordered State.

Again, the manner of our education  
differs; schools in general send  
forth scholars who have learnt how  
to learn; (they rarely show that  
they have learned this art.) We  
send out scholars who have learned  
+ all know + find knowledge as  
delightful that it becomes the present  
+ happiness of a lifetime.

April 25, 18

2000 years ago it - was said  
to a dozen undistinguished men -  
to go out into all the world &  
preach the gospel to every creature;  
+ they said, y<sup>e</sup> shall be of Paul  
We too have a gospel to preach;  
we who are here who represent  
thousands of skilled members; we  
vastly better provided as far as  
numbers go ~~for the~~ to spread this  
new Renaissance. Let us all  
be up & doing; the fire of enthusiasm  
patent in this room alone is  
enough to convert a world. How  
much more to make our own people  
able to prefer (to act!) Shakespeare's plays  
rather than the trivialities of the music hall  
~~in England, & more pleasant~~  
Let us do battle with the schools  
for a liberal education & for the

approx 19

boys we send them. We cannot  
make a fine a substitute for the  
Public Schools - a great national  
achievement; but we can urge  
the willing minds of Masters &  
Heads to afford at least the six  
or eight hours a week <sup>devoted</sup>  
to English & History. <sup>and</sup> the studies  
we have found marvellously effective.

In our P.H.S. girls, I do not  
know that life offers compensation for  
the loss  
of the work in the Fifth & Sixth forms.  
Let them work out their scheme  
of liberal education to the full,  
if only that they may be prepared  
to take up the course which I  
am tempted to urge on listeners as  
responsive & encouraging.  
We know the way, we have the means,



27 pages  
to 14.

in the opportunities everywhere -  
elementary, secondary, private & public schools as  
Let us make with the pledge -

Open to "I will not - cease from mortal strife  
attack! Nor shall my sword <sup>sleep in</sup> ~~fall from~~ my hand

Ull I have built Jerusalem  
In England's <sup>own</sup> ~~from~~ <sup>oblivion</sup> land."

and <sup>may</sup> God be with us in our labors!

\* The writer must apologize if these notes  
contains more of what she meant to  
say than of what she actually ~~said~~ <sup>said</sup>.  
The ~~most~~ friendly attitude of her  
hearers tempted her into informal talk.

Some P.K.T. Principles

It gives me & gives us all extraordinary  
pleasure to meet so many R.W.M. Members  
here today, especially when we reflect on  
the fatigues of travel through the weary  
hours of a long, hot & dusty day; & on  
Members as here from Ireland, Scotland  
Wales, & the most distant as well as the  
nearest countries of my land, & of course,  
London has sent a large contingent.  
Notwithstanding the 'Season'.

Notwithstanding the reason.  
A few delegates from other educational  
societies have honored us by coming, in  
the general aspect - of this 'great gathering',  
is undoubtedly, <sup>appet.</sup>; we are used to  
same thing in the children who soon  
develop what used to be called is very  
early - Victorian growth an intelligent  
contenance; & it is the <sup>same confidence</sup> in this 'great  
gathering'.

Some of those present - have ~~seen~~ upheld our  
 teaching these 30 years or more. Lady Campbell  
 brings a daughter who is a mother & member.  
 Mrs. Howard. Glover, does not bring a son who  
 is a father, but we all know Mr. Leslie  
 Glover who carries on our training  
 in Musical Appreciation <sup>so brilliantly</sup> in the Parents'  
 Review, & whom I first met as a  
 'musical baby' of three!  
 To our Honorary Secretary <sup>as our it - but</sup>  
 as a society - we have lived in poor  
 fellowships for more than a generation.  
 We must own up to our grand failures!  
 The Rev (charming) Hon. Sec. full of conscientious  
 impelled to introduce <sup>unprospects</sup> ~~not~~ during my  
 absence from England for reasons of health,  
 a clause stating that our principles  
 of education were "according to Froebel  
 & Herbart." Much discussion ~~and~~  
 followed because, though I had not then  
 spoken of certain educational discoveries,



stood at heart principles quite alien to  
those of the two great educationists in question.

A committee meeting was called. a  
private meeting! He failed to effect a  
compromise, & on Nov. 1st at the head  
of half a dozen or so able men, rather newly  
elected, walked forth & left us <sup>desolated</sup> ~~in a~~ ~~vacuum~~.

I thought the Union would <sup>be</sup> ~~be~~ <sup>broken</sup> ~~broken~~ <sup>into</sup> ~~into~~ <sup>pieces</sup> ~~pieces~~,  
but not a branch fell off, not a member  
withdrew. & our losses were soon made  
good to us by our new honeycombed  
curriculum. Then a young & ardent mother  
who filled the breach, & like the end of a party  
let, we have lived happy ever after!

You do me the honor to call me  
your founder; now a founder is a person  
who is or should be <sup>very</sup> properly shelved,  
& may well be a nuisance when he is so,  
for he is fondling and incessantly advancing  
thought - This is what our Union thought  
its execution has not only allowed but

collected, & perhaps this is why it is  
 a progressive society in the foreground  
 of educational thought. The RNE has  
 (other points to master <sup>distinctive</sup> ~~and educational~~  
 philosophy of education which ~~will~~ <sup>will</sup> come  
 of us believe <sup>well</sup> do great things for the nation  
 & the world; it is indeed already  
 doing great things for many thousands  
 of children & their homes.

This spiritual edifice, shall I call it,  
 is a sort of coral atoll raised by immemorial  
 workers. There is our son, Dorothy who for  
 these 30 years now has worked with  
 whole-hearted zeal & steady <sup>unflinching</sup> ~~unflinching~~ understanding,  
 who cares more for our philosophy  
 than even for its results, & who, with  
 her committee, has afforded never failing  
 sympathy & support to every new development  
 to influence us; there are her deeply  
 committed friends & colleagues, W. F. Stead  
 succeeded during the last decade, in placing  
 a village school in the Yorkshire collection





expected Great Ring 31

Then <sup>we have</sup> ~~there~~ is the hand of distinguished women  
 stalwart members of the Executive, who have  
 held up Mr. Franklin's hand for 3  
 generations. Half a dozen of whom we  
 have with us today: the most of them  
 of the Executive, men of distinction also.  
 The last among the least honorable of  
 the Great Trade of Westbury, <sup>in and of</sup>  
 whom, in with us <sup>at 2</sup> ~~at 2~~ <sup>at 2</sup> ~~at 2~~  
 convenient: all the families with

home schoolrooms, so largely & delightfully  
 represented today; the heads & teachers  
 of a great many schools, primary  
 & secondary, also well represented;  
 Art-Clubs & Conventions, with a  
 contingent of families, some of whom  
 are to be found in every one of our  
 Dominions & Colonies: the poor & the  
 hundred old students who are laboring  
 for the cause; my fellow-laborers

Sept 11 1886 &  
and Training School

my fellow- labourers in College. We  
are doing great & original work, whether as  
lecturers <sup>school teachers</sup> or Secretaries. In fact, I  
feel like a dove in a hive of workers,  
especially when I look at <sup>my</sup> ~~the~~ Chairman  
who comes amongst us like a comet  
with his tail of some seventy schools  
great & small in the large county of  
Gloucestershire! Let us all praise  
God for him, for we have long  
been all about in to him, who is  
prevented by illness from being with us, -  
W. Valleyman Rowley, who is an ever  
welcome visitor in the schools of  
Yorkshire, Gloucestershire & else  
where, <sup>who</sup> & has served us by means of  
many addresses & articles, as  
have many other friends of our cause.





1899 Nov 5

10 &

regards

As for the lessons you have listened to with young children, may I let you into the secret. The children always pay absolute attention; nothing need ever be repeated; no former work is revised; they are always progressing, never retracing their steps, never going round round like a horse in a mill.

This infinite power of attention in every child (and grown up), our discovery, is an RPH principle which puts education on a new footing. It promises the <sup>every day</sup> ~~same~~ Renaissance in all long & see. People are becoming in love with knowledge. Children & grown-ups. For young parents & teachers share the delights of their children. No secondary motive, marks, prizes, place in the class, is required; children work with joy for the pure love of knowledge.

But what then is knowledge? <sup>expansive</sup> That is, a question which as yet nobody has been able to answer. Our approach to a solution is, to adapt Matthew Arnold's <sup>definition</sup> of religion. Knowledge is information touched with emotion: feeling must be stirred, imagination must picture, reason must consider, nay, conscience must pronounce on the information we offer before it becomes mind-stuff. Hence the current best-sellers of the Victorian must needs be scrapped & replaced by literature. That is, by books <sup>the only</sup> in which the writer does put his heart, <sup>as well as</sup> this by a trained mind.

That is another <sup>12th</sup> principle; we use none but living books.

Then, a healthy mind is as hungry as a healthy body, & wants a large quantity of fit pabulum; also, the mind <sup>too</sup> ~~also~~ takes 'everlasting tapicos' & must have <sup>a</sup> very various

diet  
selected not at random, but according  
to its natural requirements.

Matthew Arnold gives us a sort of  
definition, a rough classification  
of knowledge: Knowledge of God, of man,  
of the universe, or, as we may W. put it,  
Divinity, the Humanities & Science;  
these three are the natural requirements  
of every child of man. So his <sup>Syllabus</sup> ~~requirements~~  
must needs be wide, well-proportioned  
well-balanced & exhaustive. Now  
is another RHRM principle which  
we act upon with courage & decision  
because we know of that inexhaustible  
fountain of attention ~~in every child~~, that  
unforges & thirsts after knowledge, & that  
discriminating taste which can feed only  
upon literature, art, which are inherent  
in every child.

For the knowledge of God, we use the Bible, <sup>the</sup>  
certain devout & up-to-date commentaries.  
We avoid that school-boy used to call his -



12/12/1915

We do not exhibit ~~these~~ much, an appeal  
to ~~their~~ feelings, nor show ~~these~~ pictures  
nor introduce models or handicrafts,  
but the sincere piety of ~~these~~ children is  
remarkable, <sup>and</sup> is perhaps due to the fact  
that they are never bored but always  
~~are~~ interested.

From the age of twelve or so, <sup>they</sup> ~~begin~~ <sup>begin</sup>  
read a life of Christ in verse; they seem to  
recognize that the poetic point of view  
helps them to realize the Divine life, in <sup>the</sup> ~~the~~  
the Epic of the ages. A girl of 13

tackled in her examination the question:  
"The people sit in darkness" ... "I am the  
light of the world" - How as far as you are able  
to explain these statements.  
She was not asked to write in verse, but  
it was a beautiful instinct which <sup>led</sup> ~~led~~  
her to recognize that the phrases she  
had to deal with were essentially poetic &  
that she could best express herself in  
verse?

( Poems )

Bartholomew Morris - 13 1/2 III.

18p15p12a156

friend + follower of the great disciple.

- (c) St. James - known as St. James the Just, was head of the Christian Church at Jerusalem. He was the brother of our Lord, but not till late in life had he ~~bel~~ believed in his divinity. Too late had he realized that the Brother, with whom he had spent his childhood at the carpenter's shop in Nazareth, was the Son of God, who had long been promised to the world. After the death of Jesus, James at last believed, + became the leader of the church of Christ. He was a good man in his way, keeping strictly to the Jewish laws; but perhaps rather narrow-minded. How much he must have felt he had lost, in not realizing until too late that his Brother was Christ our Lord.

To go at  
end of  
X folio 12

The people sat in darkness: "I am the light of the world."  
Show <sup>as far as you can</sup> the full meaning of these statements.

Page 15

The people sat in darkness - all was dim,  
no light had yet come unto them from Him,  
No hope as yet of Heaven after life.  
A peaceful haven far from war + strife.  
Some warriors to Valhalla's halls might go

18p14pneu36

And fight all day, & die. At evening, lo!

They'd wake again, & drink in the great hall.

Some men would sleep for ever at their fall;

Or with their fickle Gods for ever be:

So all was dark & dim. Poor heathens, see!

The Light ahead, the clouds that roll away,

The golden, glorious, dawning of the Day!

And in the birds, the flowers, the sunshine, see

The might of Him who calls "Come unto Me".



The *Herminette* covers a wide field:  
~~history~~ <sup>history</sup>, the dramas, history, literature,  
 biography, languages, essays, & in fact  
 where is the line to be drawn?

You have heard some specimens of  
 the children's ~~quickness~~ <sup>quickness</sup> of apprehension,  
 complete comprehension, & accurate  
 reproduction of passages, not those,  
 because they were interesting but  
 because they followed in each case

Last week's lesson on the same  
 subject: Many parents & teachers here  
~~must have felt~~ <sup>no doubt</sup> that their children would  
 have 'narrated' in an even more miscellaneous  
 way, ~~and doubt~~ <sup>never</sup> right; there  
 seems to be no limit to what these  
 incredible children <sup>can</sup> do.

But I should like to call your  
 attention to one point - which you will <sup>later</sup>  
 see fully illustrated: This method of  
 \* Mr. Rawnsley on certain elementary schools.

narration lends itself amazingly  
<sup>to teaching</sup> foreign languages, & promise  
to make of us long-tied <sup>books</sup> ~~books~~, &  
nation of linguists with copious  
vocabularies.

The children ~~will read~~ (once only)  
a scene or two from <sup>used</sup> ~~will narrate~~  
it <sup>fluent</sup> ~~in French, fluently & grammatically~~  
The students will listen to a rather  
long lecture on Molière, from M. H.  
Piereson, & when it is finished  
will narrate it practically without ~~faults~~  
& omissions. Of course they have  
never heard <sup>this lecture</sup> ~~it~~ before, (though it was  
delivered to another division of the  
Senior Class at the Students' Conference  
a month ago). lectures in  
Miss Gardiner's <sup>own</sup> ~~Classics~~ <sup>Class</sup>  
will <sup>hear</sup> ~~conclude~~ <sup>with</sup> a class a passage  
from Cicero, & they will narrate  
the passage, acquiring a better  
vocabulary & knowledge of construction  
in the act. Miss Birch is obtaining results

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fully as remarkable in station,  
& until this year German has been  
studied to as good purpose.

In Science, too, we have perhaps  
our peculiar methods; we do a  
great deal of field work, — geology,  
geography, botany, natural history, but  
we also use many living books. French  
Scientists have perceived the poetry  
of science, & have owned a splendid  
library of Scientific works of the value  
of poetry though by no means written  
in verse; some of these have been  
translated & we gladly use them;  
but also we have a few volumes  
of our own writers by our great Scientists  
which fall under the heading of 'the human side',  
because they are literature of the best;  
thus our childrens use & they are  
helped to see what they look at & learn to  
wonder & admire. Also they marvel



that they have read, & as a child in a common  
school remarked, "he narrate & then we know" to represent  
we have <sup>no</sup> <sup>to</sup> <sup>go</sup> into a code of 'principles'

affecting character & conduct,  
aesthetic development & even, but  
the few I have dwelt on, regulating our  
dealings with mind, are enough for the  
moment.

Let me just add that that <sup>unfortunate</sup>  
Caldwell "the grand elemental principle  
of pleasure" is not with us confined  
to ~~joyous~~ occasions; joy reigns in all  
our schoolrooms, every lesson satisfies  
the mind-hunger proper to children; they  
are quite happy & content, & I assure you  
no mischief <sup>they</sup> ~~do~~ for ill mind. I think